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REVIEW.

"CHARITY AT HOME."—*A Sermon preached for the benefit of the United Domestic Missionary Society, in the Church in Murray-street, in New-York, by J. H. Rice, D. D., Professor of Christian Theology in the Theological Seminary of Virginia.—Published by D. Fanshaw, New-York, 1824.*

The simple consideration of duty, is seldom found sufficient to awaken men to vigorous and long continued action. Even the best of men, in the present imperfect state, have need to be stimulated through the excitement of their natural sensibilities, and quickened in their course, through the pleasing anticipations of success and the various enjoyments, connected with the result of their exertions. Hence, in the present era of benevolent enterprize, every writer and every orator finds his account in employing a complication of motives, and in striking deep at the sources of sentiment and feeling. To a certain extent, this is both necessary and desirable. Mankind are sentient as well as rational beings; and it is useless to quarrel with this constitution of their natures. The scriptures themselves recognize this truth, while they urge upon us all the motives that three worlds can furnish, to awaken us to the concerns of a probationary and a never-ending state of existence.

It is important however, that we are wrought upon by just motives, and that these should, as far as possible, be correctly balanced. Above all things, the true leading motives should never be set aside in favour of such as are properly of a subordinate character. And here, if we mistake not, is the principal defect in the present popular style of pulpit eloquence. Mankind are now more readily brought to feel, than to deal in argument—to indulge in sentimentalism than to attend to dicussion—some stroke of the sublime, the beautiful, or the pathetic, is readily taken for demonstration, and what is still worse, a few round periods of declamation are, with little difficulty, made to supply the place of important facts and documents.

But in the sermon before us, a course entirely opposite to this, is pursued. The method is simple—the diction is uncommonly so; and the most stubborn and unyielding facts are made to precede every effort towards enlisting our sensibilities. This is, as it should be; and we should be glad to see such a model of pulpit eloquence universally adopted. Not that the sermon is faultless; or that the method pursued is in *every respect*, as good as it might have been. In the forepart for instance, there is a good deal of common-place observations, that might have been conveniently dispensed with; and in several instances the points of the discourse are, perhaps, not rendered sufficiently prominent. But on the other hand, we must object against that constant unvarying effort towards enlisting our sympathies, which is so prevalent on such occasions; and we have heard more than enough of declamation to last us for years to come:—Nor shall we hesitate to remain so unfashionable as occasionally to relish a close and well sustained argument:—Not a succession of mere assertions with their inferences—of baseless or questionable propositions which lead with the same facility to opposite conclusions; where there is even one of these in a chain of argument, (and where is there not?) the whole superstructure is, in our view, mere useless lumber. And much that passes off for acute reasoning and unanswerable argument is, doubtless, of this description, notwithstanding that the terms of the *conclusion* are made to correspond with truth.

But to return:

The author has chosen for his text, the following appropriate passage—

And when THEY *had* ORDAINED THEM ELDERS IN EVERY CHURCH, *and had prayed with fasting, they commended them to the Lord, on whom they believed.* ACTS xiv. 28.

The text is contained in the clause: THEY ORDAINED THEM ELDERS IN EVERY CHURCH.

After proving that the word *elders* designates those who were pastors of the church, he dwells on the wisdom of the primitive manner of early ordaining pastors in every church—points out some of the advantages of a regular ministration, and the disadvantages of a system of itinerancy—adverts to what is peculiar in the institutions of our country, as well as to what is to be apprehended in consequence of the unprecedented extent of territory, and the rapid increase of population: and, without saying any thing in the least to the disparagement of Foreign Missions, shows, by the exhibition of stubborn facts, that there is at the present moment, a great and increasing demand for "CHARITY AT HOME." We might dwell more particularly on the several points of the discourse, but we shall perform a more acceptable service, by presenting our readers with the following extracts.

"Happily for me, there is no necessity that I should produce any thing new. The ingenuity of Christain benevolence has already devised plans well suited to the state of the case, and the urgency of our wants. All that is necessary is, that we should pursue them with a zeal and benevolence proportioned to the value of the interests at stake, and the magnitude of the work to be performed.

"EDUCATION SOCIETIES, THEOLOGICAL SEMINARIES, and MISSIONARY SOCIETIES, *conducted on right principles*, embrace the means to be employed in this mighty work, as far as it is my present purpose to enumerate them.

"*Education Societies are an American invention;* less popular, perhaps, on that account! They originated in the peculiar situation of this country; and they furnish the only plan to be depended on, to afford a sufficient supply of educated ministers for the church. All denominations in this country begin to see and feel this truth; but these institutions require to be cherished with much warmer affection, with much more active zeal, to render them competent to their purpose. They ought to be increased a hundred fold in their resources—But it would be out of place, at present, to do more than barely advert to them, as a part of the great machinery by which the preservation of our country is to be accomplished.

"*Theological Seminaries* stand in order next to education societies. The value of these institutions is admitted in words, but not, by many, *in deeds*.—There are few Bartletts or Browns, Norrisses or Phillips' among us; nor does there seem to be any adequate conception of the extent to which such establishments are wanted. It is not considered that if Princeton and Andover should now be attended by students sufficient to supply the wants of the country, they must be enlarged at once, in all their means, at least tenfold. Nor is it thought how much this would enhance the price of living; nor is it taken into the account how difficult it is to send poor young men five hundred or a thousand miles from home for their education; nor do many appreciate the importance of placing these institutions in different parts of the country, that they may create a deep interest in their favour, and produce a salutary effect on society.—All these things, and a thousand more, under the influence of local feelings, are disregarded, or slightly considered; while the state of the country is becoming worse every year. But our principal business is at present with

Missionary Societies, which we have placed last in the order of Agencies to be employed in furnishing instruction to the destitute.

"*It is the cause of Domestic Missions, as the means of planting and supplying Churches, according to the primitive pattern*, and of saving our country from vice and irreligion, which I now plead before you. But Education Societies, Theological Seminaries, and Missionary Societies are all linked together, so as to form integral parts of the same great plan.

"The United Domestic Missionary Society, is organized on principles which, in the present day, God has most signally blessed; and on which the seal of heaven's approbation is distinctly impressed. Men who hold a common faith, and agree in great fundamental principles, have forgotten the little differences which separated them; and have united their intelligence and zeal in the promotion of a common cause. Orthodox congregationalists, Dutch Reformed, and Presbyterians of the General Assembly, have cordially united in this work of love.—This co-operation gladdens the heart of every one who cherishes a fraternal spirit, and warrants the hope that much will be done to Christianize our countrymen.

"The plan which has been adopted by this Society, *is precisely suited to the state of the country*—the great object is, *to organize churches, and furnish pastors and regular ordinances to every church*. THIS IS THE TRUE APOSTOLIC PLAN. In execution of it, some such method as the following is pursued. It is understood that a portion of the country, is destitute of regular, adequate religious instruction, and that a few, at least, deplore their wants, and fain would have them supplied; but they are unable. The proposition then is made, "raise what you can for the support of a minister, and as for the rest you shall be aided; and a preacher shall be sent to labour regularly for your benefit." There are hundreds and hundreds of places where a proposition like this would be met with joy. The effect is instantaneous. The pious, who in their scattered and desolate situation, were despondent and inactive, are roused by hope. They make efforts which otherwise never would be made. A considerable sum is collected. The services of a well-trained, able minister are procured. The people receive him not as a passing stranger, but as one to whom they are related; they begin to feel as though he were their own;—he wins their confidence and love; the effect of his labour is felt through the neighbourhood; hearers increase; new contributors are found; a church is organized; it increases; a pastor is wholly supported;—and finally, an auxiliary society is formed, which assists in sending the blessings of the gospel to the destitute, and building up the waste places of Zion. This plan is excellent: because it is suited to the state of the country; because it rouses people to help themselves, and make exertions for their own improvement; and because it affords the only radical cure that I can conceive of, as at all within our reach for the wide-spreading and desolating evil of sectarianism. Besides, it affords an opportunity to the already organized churches: the Church is engaged in missionary operations of doing most good at least expense; of making their charity extensively and permanently beneficial." (*To be continued.*)

MEMOIRS

OF REV. JAMES RICHARDS, LATE MISSIONARY AT CEYLON,

Extracted from the Missionary Herald, for August.

"Mr. RICHARDS was a child of prayer, consecrated to the service of God from his earliest infancy; and so serious and unexceptionable was his deportment in childhood and early youth, that many of his Christian friends were ready to believe he had in the first years of his life, been sanctified by the Holy Spirit. But it was not till the age of thirteen, as he believed, that he embraced the Saviour by a living faith.—And so great was his sense of his own unworthiness, and his fear of obtruding himself among the friends of Christ, that he delayed for many years to make a public profession of religion. Subsequent events have shown, however, that, while his religious character was unknown, except to his more intimate acquaintance, he was making rapid advances in the divine life.—For a long period, he sacredly consecrated one entire day in each month to fasting and prayer; and a delightful grove, at a little distance from his father's house, became almost daily the place of his retirement; and witnessed, there can be no doubt, his meditations and his fervent prayers.

"When Mr. Richards first entered on a course of study preparatory to preaching the Gospel, he contemplated no extensive field of labour. To be useful in some small, destitute parish, like a few which he knew in the vicinity of the town in which he resided, appears to have been the extent of his most ardent hopes. The idea of his preaching the Gospel to distant Heathen, had then probably never entered his mind, or the minds of his parents. But when in Williamstown College, he began to converse with Mills and others of a kindred spirit, on the deplorable condition of pagan nations; when they prayed, and contemplated the dying command of Christ to preach his Gospel to *every creature in all the world;* his vision began to enlarge; and before the end of his third year in college, he had come to the fixed purpose of spending his life among the heathen;—a purpose from which he was never afterwards known for one moment to swerve, and which was formed with only the condition—IF THE LORD WILL.

"He returned to his parents in the ensuing vacation, which was in the fall of 1808, revealed to them his unabated determination, and with great earnestness pleaded before them the cause of the heathen.—Happily for him, after the subject had come fully before them, they were as ready to give him to the heathen, as he had been to consecrate himself; and thus the parents and the child enjoyed, whenever they were together, till his final departure, the enviable pleasure of uniting in a most noble sacrifice to the cause of that Saviour who died for them. There were no misgivings:—no difficulties or dangers discouraged or disheartened them. In familiar conversation, his father, now an aged officer in the Congregational Church in Plainfield, Mass., once said to him, "James, when you think of leaving your father's house, and all your connexions and friends, and your native land; and when you think of the trials and hardships to which you will be exposed;—do you not sometimes feel like giving back?—does not your heart recoil?" "No, Sir," was the reply, "never, for a moment."—From the time of this conversation, till he left the country, says one of his most intimate friends, "his mind appeared to be as constantly fixed on its beloved object, as the needle is to its pole."

"I have just been reading Horne's Letters on Missions. 'We say,' he writes, 'that to love our neighbour as ourselves, and to do to all men as we would that they should do unto us, is the consentaneous voice of the Prophets and Apostles, of the Law and Gospel. But do we do as we say, and practice as we believe? The richest fruit of our philanthropy, has been a cold ineffective piety. We have said, be ye free; be ye civilized; be ye converted;—but we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp, as freely as though the heathen had been as happy as ourselves. We have had no fellowship with our Saviour in his agony and bloody sweat, his prayers and tears for the salvation of mankind. We are chargeable with the perdition of all the poor heathen whom our diligence might have saved! and assuredly their souls will the Lord require at our hands."

In August of 1811, he thus writes:—"I have now sent in my name, and given myself away to the Board of Commissioners. I expect, immediately after the approaching examination, to go with brother Warren to attend a course of Medical Lectures at Dartmouth College. How much more I shall be permitted to see my dear parents, I know not—But this earth is not our home. This is not the place to enjoy an inheritance, but to gain it—not to live with friends, but to make them—not to dwell in the rich port, but to sail on the boisterous ocean—not to sit down at the royal wedding-feast, but to act as servants. This life is for toil, the next for pleasure—this to bear the cross, that to wear the crown."

The time of Mr. Richards departure from this country was delayed far beyond his expectation, by the war with Great Britain. "Nothing new," writes he in September 1814, "as to the time when I shall leave the country. I fear our patience will long be tried. I fear that war will continue, and that thousands and thousands of the heathen will perish, before we shall be able to offer them a crucified Saviour." Not far from this time, as he was leading, in the worship of his father's family, and praying, with affecting earnestness, that the obstacles which prevented his going to the heathen, might be removed, he used these words of Watts,

"How long, dear Saviour, O how long,
"Shall this bright hour delay?"

He was preaching at Deering, New-Hampshire, when, in February 1815, the glad news of peace with Great Britian arrived. "What abundant reason I have" he wrote to his parents, "to rejoice, that the Lord is affording me a near prospect of commencing the work on which my heart has so long been set. What abundant reason have all the friends of God to rejoice, that he is opening so many doors for the spread of the Gospel. How cheerfully should they all put their hands to the great work." At the close of the day of his ordination, while walking a short distance, his father said to him, "James, I should be glad to know how you have felt to day." He replied, "My father, if I can always feel as I have felt to day, I shall never sink."—With great composure, he took a most tender and affectionate leave of his dearest earthly friends; and on the day he sailed, Oct. 23, 1815, he wrote thus to his parents; "You wish to know my feelings; I was never so anxious to commence any journey, as I am to sail for Ceylon."

It is well known to the Christian public, how soon after Mr. Richards arrived on the field of missionary labour, he was disabled by declining health. This was indeed the severest of trials. But the same spirit which, for eight years, had caused him so ardently to desire the work, directed him at once to the only source of consolation.—If it was God's pleasure, that he should be taken away from the heathen, and removed to another world, he was enabled to say in the language of his blessed Master, "Not as I will, but as thou wilt."

"The principal trial," he wrote to his brother, now a missionary at the Sandwich Islands, under date of February, 1821, "that I now experience in consequence of my [illegible] to do the proper work of a missionary; and this is a great trial, both by day and by night. No other subject ever engrossed my feelings like that of preaching the Gospel to the heathen. To this object I have endeavoured to direct all my plans and all my efforts. For this I left almost all that was dear to me in life, and came to this land of pagan darkness to publish the Saviour's love to stupid idolaters.—And now when the miseries of the heathen are full in my view, it is my *great* trial not to be able to preach to them."

In a letter to the parents of Mrs. Richards, he says, "No, my dear parents, *I have never been sorry that I came to India*. I have never been sorry that in 1808, I determined, if the Lord should give me opportunity, to spend my life among those who were perishing for lack of vision. At that time my mind was directed towards the aborigines of America. I have not been sorry that I came to the East, instead of going to the West. *There* are hundreds—*here* are thousands. My mind has been set upon bringing this people to the knowledge of the truth; I have tried to do something for them; I have done a little. May the Lord bless that little. I wish now to encourage others to come and fill the place left vacant by brother Warren's death and my sickness.—The cause is a good one:—It is a delightful one. It is a cause which calls for the aid of all the Christian world. If my parents, my brothers, and my sisters, were all prepared for missionary work, I would invite them all to India. Yes, if they were ten times as numerous as they are, I would invite them *all*. Had I a thousand lives to give, they should all be sacrificed in this blessed cause."

Yet Mr. Richards did not forget the impenitent in his native country. "O," says he, "that I had a voice to reach the blessed land that gave me birth! There, for a moment, I would forget these pagans, who are daily perishing around me for lack of knowledge. I would forget their heathen rites, and their bloody superstitions.—Yea, I would forget the work to which I have devoted my life, my talents, my all:—and once more would I beseech my own kindred according to the flesh, by the worth of the immortal soul, by all the joys of heaven, and by all the torments of hell, to be *reconciled to God*."

In his last letter to his parents, he says, "I must now bring this letter to a close; and what shall I say? Shall I tell you how it gratifies us to learn that you are so comfortable and happy in the decline of life? Shall I tell you that we are more and more happy in our work, and that we have never repented having engaged in it? O, how would your hearts beat with joy, my dear parents, could you witness the harmony, the zeal, the activity, the anxiety, the prayerfulness and the devotedness of the dear missionary brethren and sisters! And could you converse with the dear native converts, and be present at our sacramental tables when all our number meet around them, methinks you would break out in the language of one now in heaven, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." My own labours and sufferings I expect will soon be ended. Through the mercy of our God and Saviour, I look forward to that period, with a lively hope of seeing the Redeemer "*face to face*," and of joining the general assembly and church of the first born, and commencing the song, "Worthy is the lamb that was slain."

RELIGIOUS EDUCATION OF CHILDREN.

The neglect of *early religious* education, connected with a *wholesome and affectionate restraint*, is the ruin of millions. Many parents, to excuse their indolence and most criminal neglect, say, "We cannot give our children grace." What do they *mean* by this? That *God*, and not *themselves*, is the Author of irregularities and viciousness of their children. They may shudder at this imputation;—but, when they reflect that they have not given them right precept;—have not brought them under firm and affectionate restraint: have not showed them, by their own spirit, temper and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretences, to absent themselves from it;—when all these things are considered, they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed, if their children had been found preferring a path, in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves, by saying "*We cannot give grace to our children*, lay their hand on their conscience and say, whether they ever knew an instance, where God withheld *His* grace, while they were in humble subserviency to *Him*, performing *their duty?*—The real state of the case is this: parents cannot do *God's* work, and God will not do *theirs;*—but if they use the means, and *train up the child in the way he should go*, God will not withhold his blessing. It is not parental *fondness*, nor parental *authority*, taken *separately*, that can produce this beneficial effect. A father may be as *fond* of his offspring as *Eli*, and his children be sons of *Belial:* he may be as *authoritative* as the *Grand Turk*, and his children despise, and plot rebellion against him. But let parental authority be tempered with *fatherly affection;* and let the rein of discipline be steadily drawn by this powerful but affectionate hand; and then shall the pleasure of God prosper; then will he give his blessing, even life forevermore. Many fine families have been *spoiled*, and many *ruined*, by the *separate* exercise of these two principles.—Parental *affection*, when *alone*, infallibly degenerates into *foolish fondness;* and parental authority degenerates into *brutal tyranny*, when standing by *itself*. In the first case, obedience is not *exacted*, and is therefore felt to be unnecessary; as offences of great magnitude pass without punishment or reprehension; in the second case, rigid exaction renders obedience almost impossible, and the smallest delinquency is often punished with the extreme of torture, which, hardening the mind, renders duty a matter of perfect indifference."—*Dr. Clark.*

FAITH WITHOUT WORKS.

At a boarding school in the vicinity of London, a Miss ——, one of the scholars, was remarked for repeating her lesson well; a school fellow, rather idly inclined, said to her one day, "How is it that you always say your lesson so perfectly?" she replied, "I always pray that I may say my lesson well." "Do you?" said the other, "well then I will pray too." But alas! the next morning she could not repeat a word of her usual task. Very much confounded, she ran to her friend, and reproached her for having deceived her; "I prayed," said she, "But I could not say a single word of my lesson."—"Perhaps" rejoined the other, "you took no pains to learn it." "Learn it! learn it!" answers the first, "I did not learn it at all; I thought I had no occasion to learn it, when I prayed that I might say it!

How many pray for a new heart—that God would convert them—that they may grow in grace, and finally be fitted for heaven, who, like the little girl, never *study their lesson?*

Religious Intelligencer.

MARKS OF GRACE,

As exemplified in the experience of Rev. Samuel Newman, who was settled at Reboth, Mass. in 1645, where he died in 1663, greatly lamented.—*Bos. Tel.*

1. I find I love God, and desire to love God, principally for himself.
2. A desire to requite evil with good.
3. A looking up to God, to see him, and his hand, in all things that befal me.
4. A greater fear of displeasing God, than all the world.
5. A love to such christians as I never saw, or received any good from.
6. A grief when I see God's commands broken by any person.
7. A mourning for not finding the assurance of God's love, and the sense of his favour, in that comfortable manner, at one time as another; and not being able to serve God as I should.
8. A willingness to give God the glory of any ability to do good.
9. A joy, when I am in christian company, in godly conference.
10. A grief, when I perceive it goes ill with christians and the contrary.
11. A constant performance of secret duties, between God and myself, morning and evening.
12. A bewailing of such sins, as none in the world can accuse me of.
13. A choosing of suffering to avoid sin.

NARRATIVE

Of the state of Religion in the bounds of the General Association of Massachusetts, presented at the Annual Meeting in June.

All who love Christ, regard with deep feeling the progress of his kingdom in the world. They must mourn when "iniquity abounds, and the love of many waxeth cold;" and their hearts must glow with pleasure, when the strong holds of sin sink in the dust before the glorious Gospel of the Son of God. The ordinary course of events in the church, which excites no public notice, presents, to every real Christian, subjects of deep interest and solemn reflection.

In reviewing the events of the past year, as narrated in the Reports of the several district Associations, the General Association of Massachusetts find cause for mingled emotions of gratitude and humiliation.—While we are called to mourn over the prevalence of vice and error, and are grieved for the coldness and worldliness of many professing Christians; we are still encouraged by abundant evidence, that the presence and favour of our Lord are graciously manifested among us. Though we cannot send to the churches the "glad tidings" of such extensive and powerful revivals, as in some blessed seasons that we have seen, yet we can joyfully record that God hath not "dealt with us after our sins, nor rewarded us according to our iniquities." It has still pleased Him, "by the foolishness of preaching" to call sinners to repentance. The loving kindness of God our Saviour has been manifested towards several of our churches, in reviving his work, gladdening the hearts of Christians, and rescuing many perishing souls from sin and wrath. The influences of the Holy Spirit have descended "like dew upon the mown grass, and like showers that water the earth;" and, in some of these courts of the Lord, lately saddened by declension, is now heard the voice of thanksgiving and praise.

Among the places thus highly favoured, the following are particularly noticed in the Reports.

Granville, in Hampden Association, has enjoyed a precious season of "refreshing from the presence of the Lord." This work of God, first appeared among the young men in Rev. T. M. Cooley's school, several of whom became the hopeful subjects of renewing grace. From the school the sacred influence extended to both parishes in the town, and about 80 persons are now, "rejoicing in hope." The First Parish in West Springfield, has also been highly distinguished by divine mercy. Of those, who have been hopefully brought from darkness to light in this revival, sixty-eight have already been received into the communion of the church.

In the town of Montgomery, containing only seven hundred inhabitants, one hundred profess to have been the subjects of regenerating grace, during the recent effusion of the Holy Spirit in that place.

In the Union Association, the towns of Randolph, and North Middleborough, have been graciously visited from on high. In those places, the power of divine truth has been signally displayed. Many have been cut to the heart, and forced to cry "what must I do to be saved?" and many have found consolation and joy at the feet of the Redeemer. About one hundred and thirty have made a public profession of religion. In the towns of Dorchester, Milton, and Bridgewater, much seriousness prevails; a spirit of prayer is evinced; there are many anxious inquirers, and very encouraging evidences are afforded, that the means of grace are attended with a blessing from on high.

In Boston and its vicinity, the state of the churches calls for devout and lively gratitude. While we behold the precious fruits of the late spiritual harvest, we may well say, "what hath God wrought?" The additions to three churches in Boston, amount to three hundred and sixty.

In the Old Colony Association, our brethren are rejoicing in the consoling evidence, that God remembers in mercy the land of the pilgrims. The church in Wareham, the first church in Middleborough, and the second church in Rochester, have enjoyed a special effusion of the Holy Ghost; and two hundred have been added to their communion. In the Association of Barnstable, also, the Lord has appeared to build up Zion; and in the towns of Sandwich, Yarmouth and Chatham, the churches have been revived by his presence, and many have been added unto them of such as, we trust, shall be saved.

The South Parish in Andover, is now favoured with very encouraging tokens of the divine presence. The establishment of a Bible class has been instrumental of much good in that society. Forty have already come forward to confess Christ before men, and to join themselves to his people.

These revivals with which God has blessed us during the past year, should strengthen our hands, encourage our hearts, and stimulate us to vigorous efforts, and untiring zeal in the great work which our Lord has given us to do.

While the Association are thus encouraged by the triumphs of divine grace, they are also comforted by the increasing attention of the churches, to those special means of grace, which the great Head of the church has so signally owned and blessed.

The monthly concert of prayer, has been regularly observed in nearly all our churches; and that occasion, so dear to every Christian, has very generally been chosen by our brethren, for casting their gifts into the treasury of the Lord.

The system of Sunday School instruction, has been pursued with the happiest results, evincing the pre-eminent importance and efficacy of this noble expedient, of bringing little children to the Saviour, and training up a whole generation for his service.

Wherever Bible classes have been established, their influence has been most powerful and salutary. In several [illegible] the Spirit of God has so signally [illegible] this institution by his accompanying influence, as clearly to show, that it is a sufficient instrument, of bringing [illegible] a saving knowledge of the Gospel.

The efforts of benevolence have been maintained with undiminished zeal and liberality; and Christians seem more and more convinced, that it is their privilege, as well as their duty, "to honour the Lord with their substance."

The Domestic Missionary Society, is still supported by the prayers, the charities, and the active exertions of Christians; and its operations have been extensively and eminently beneficial.

The Theological Institution at Andover still enjoys the smiles of Providence, and even surpasses the enlarged expectations of its pious founders. In this school of the prophets, there are now one hundred and thirty theological students, enjoying the highest advantages, for becoming able ministers of the New Testament.

From the Philadelphia Christian Gaz. July 31.

NAVY CHAPLAINS.

The venerable preacher at the Mariner's Church in this city, stated on the last Sabbath, that several seamen belonging to the North Carolina, 74, now under sailing orders, had expressed an earnest desire to have a *pious, devoted* chaplain to accompany them. The terms "pious" and "devoted," as applied to chaplains, may to some of our readers, appear superfluous, but they will be better informed when they are told, to the shame of our nation, that our navy has long employed and does now employ chaplains who are not men of God. It is a fact that remonstrances have been made on the subject by seamen, who complain that in the course of long voyages on board our national ships, they have never heard from the lips of these faithless stewards of God's mysteries, a single word of religious instruction. Ought this to be? Shall the poor mariner who stands in need continually of precept and example from his officers to encourage him in duty to his Maker, be deprived of both? How is religion scandalized by such conduct? What a fearful reckoning awaits the Christless, careless chaplain, who sees the sailor shipwrecked on the rock of unbelief, when a word in season from his lips might have been blessed to his deliverance. The British are engaged on this subject, and are supplying their public vessels with pious chaplains, who care for the souls of their fellow men, and the consequences of this course will be seen, we trust, in a greatly increased number of godly minded sailors.

A GOOD STEWARD.

There is no truth more certain than this, that "godliness is profitable for all things, having the promise of the life that now is, and of that which is to come."

Thomas Mann was a common working waterman, on the river Thames, plying at Irongate Stairs. During his life, he was known as the honest waterman: and not less distinguished for liberality than for integrity. A constant friend to the poor, he was also a frequent donor to religious institutions; and when lately gathered to his fathers, at the advanced age of seventy-five, he bequeathed

To the		
Church Missionary Society	£100	3 per cent.
London Missionary Society	100	do
Baptist Missionary Society	100	do
Home Missionary Society	100	do
Irish Evangelical Society	100	do
Religious Tract Society	100	do
British and Foreign Bible Society	100	do
London Female Penitentiary	100	do
Spitalfields benevolent Society	100	do
The Lying-in charity for delivering poor married women at their own habitations	50	Money.
The Wesleyan Missionary Society	50	do
The Bethel Union for promoting Religion among Seamen	50	do
The Charity School of St. Katherine's Tower	50	do
The Tower Ward Charity School, *in which he was educated*	50	do

How costly a thing is *vice!* This man's companions in toil would probably have lacked the means, as much as the will, to place such an offering on the altar of God. Whence came the difference? He had "put on Christ Jesus," and therefore made no provision for the flesh, "to fulfil the lusts thereof."—*Ch. Guar.*

Effects of Universalism.—A writer in the Christian Gazette, complains that the Sabbath is contemptuously treated by some of his fellow citizens, and particularly that some butchers in the Northern Liberties of the city of Philadelphia, have opened a market and erected stalls in their own yards, where they vend their meats on that holy day. They have been fined, and some of them have been imprisoned; yet, in defiance both of God and man do they continue their traffic, and publish both in handbills and newspapers their determination thus to break the Sabbath day. The writer attributes this and other daring and recent profanation of the Sabbath, to the spread of the demoralizing doctrines of universal redemption. If men are taught that there is no devil, no hell, no future punishment, it is not surprising that they should infer that there is no Sabbath, and no need of public teaching on that day. It is well, however, that some are prompt and firm enough to meet the shame of being informers, and have the laws executed.—*Boston Recorder.*

A FRAGMENT.

The clock struck eleven. The anxious, terrified, lonely mother, shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart, while the large tear, not without cause, fell unbidden, from her swollen eye, and rested on the cheek of the slumbering innocent. Where then was he, who had sworn to protect her, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance, I could wish without a parallel; for *dissipation* had bound him in her chains, and in the thraldrom of vice; he could forget that he had a bosom companion, sighing in his absence for his return; and in his pres[illegible] by conflicting emotions, [illegible] by the recollection of former [illegible] he was virtue's friend, and *she* [illegible] partner of his happiness. [illegible] so far forget the dignity of his [illegible] to give up the government of rea[illegible]ed upon him by God, and sub[illegible]d, by degrading passions, parti[illegible] with brutes?

But let us conclude our sad tale. The unfortunate man returned, something inebriated, at a late hour, and found his wife senseless on the floor. The shock restored him to himself, though some half-lost half-recollected images flitted through his bewildered brain. She was declared to be in a raging fever; medical assistance was in vain; for the disease was one, which baffles all skill, and in the short space of a fortnight, she died *broken-hearted*. No murmur escaped her lips, against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there one now who is just beginning the career of vice and folly, unaware of the misery he is bringing upon himself and all connected with him; let him read this and pause; for it is only on the immutable basis of virtue, that we can found our actions, if we wish them to yield pleasure to ourselves, to be pleasing in the sight of our fellow men, or acceptable to our Creator.

ALPHA.

REBUKE FROM SOCINIANS.

A rebuke, merited by too many, will be seen in the following extract from a lecture recently delivered at a Unitarian church in Boston, from these words of the ascending Redeemer—"Go ye into all the world, and preach the Gospel to every creature."

"If indeed this sentiment be true (that the heathen with very few if any exceptions, are neither innocent nor 'safe,') if it be Christian, it is a matter of overwhelming surprise, that so little is done by those who profess to receive it, compared with what is then most obviously their duty to do.—What a dreadful account has that man to render to God, who believes that hundreds of thousands of Heathens are every hour thronging the gates of death, and passing down to everlasting torment, merely because they have been Heathens, and could not help it; merely because they have not believed in Christ, though they have never heard of him; and who yet withholds from the missionary service, even a fraction of all that he can spare from the interest, or from the earnings on which he depends to clothe, and to feed his family?—What a dreadful account has that rich man to render to God, who, believing this sentiment, and having himself alone the means of supporting many missionaries, is yet suffering [illegible] and millions to perish for lack of that word of life, which he might, but will not extend to them! O how pitiable is the condition of that rich man, who so believes, and yet lives in a palace, surrounded by sumptuous furniture, and daily indulging in expensive luxuries; who rides in his coach, maintains servants to obey him, and sleeps on a bed of down."

THE SABBATH SCHOOL.

The prejudices which many have against the benevolent operations of the present day, usually arise from ignorance of their effects. I have seldom known a candid man to dislike them after seeing their tendency. A few years since, I knew a man strongly prejudiced against most of our Benevolent Societies. He was respected and was usually agreeable and polite. But when an Education Society or a Sabbath School was mentioned, he made no scruples in manifesting his antipathy. It so happened that one summer a student from College, a charity scholar, established a Sabbath School in the neighbourhood of this gentleman. As he was winning in his manners, he soon collected all the children in his vicinity, except the only child of this man, who, for some weeks refused to permit his little daughter, a lovely child of eight years old, to attend the school. But as all her playmates attended, and were delighted with the privilege, and as no bad consequences were seen to result from their instructions, and by entreaties, and by a kind request from her mother, it so happened, that on the fifth Sabbath after the school was opened, little Clarissa ——— was at School, with her blithe rosy countenance, happy among her companions. She continued to attend regularly through the summer, and to improve very rapidly. The teacher of the School encouraged his little pupils to make any inquiries about the texts of Scripture which they could not understand. It was at the close of a pleasant Sabbath in August, when the father called the child to him and, addressed her very mildly, "Clarissa, my love, are you not tired of going to that Sunday School? I don't think you learn any thing—I mean nothing that you understand." "O yes, father, I do, a great many things! for to-day I asked my teacher about that beautiful text, 'cast thy bread upon the waters, and thou shalt find it after many days;' and what, father, do you think it means?" "Why child it must mean that we ought to be charitable to the poor." "Yes, father, but do you know why it is like casting bread on the waters?" "No, my love." "Well, my teacher explained it to me. He said, that in the eastern country, rice and all kinds of grain are called *bread*, even before they are cooked. He said, that every year the river Nile, and so of some other Eastern rivers, rose up high, and had its waters overflow its banks, and all the country round.—While the waters were thus covering the country the people went out in their little boats, and scattered their rice (or bread) on the waters. This was sowing it. It sunk down in the mud; the waters coverd it; yet the people knew it was not lost; for in due time the waters went off; and then the rice sprung up, and they usually had great crops. This is casting bread on the waters; and true charity is just like it. Is'nt it a beautiful verse, father?" "Yes," "and don't I learn and understand what my teacher tells me?" You may go and tell it to your mother, my dear."

Towards the close of the summer the teacher was taken sick, and was obliged to leave his Sabbath School and College. As he was indigent, the ladies of the neighbourhood kindly made him up a small purse, to bear his expenses. One evening little Clarissa came to her father with a very earnest look, and says, "Father, will you please to give me a ninepence?" "What will you do with it, my dear?" "O, I want it very much and will not waste it, father." "But what do you want it for?" "I wish, father, you would please to give it to me without asking—I do want it very much." "I can't give my daughter money, unless she tells me to what use she is to apply it."—"Well, father, I fear you will not give it to me, but I will tell you. You know that Mr. ———, my school teacher is sick, and must go away. O, he has been so kind to me. He is going away and I am afraid I shall never see him again—I wanted to give him the ninepence! you remember how he explained to me that beautiful text, 'Cast thy bread upon the waters.'" The little girl sobbed, and a tear stood in the eye of the father. He put a bank note in the hand of his child for her sick teacher, and turned aside and wept. He thought how he had been taught a lesson of charity by his little child; how he had opposed the very school where she had been thus instructed: and how he had ever been supremely selfish, and sinful. From that hour he became awakened, and was in great anxiety of mind for some time. He then found peace in believing.—He is now a firm friend of Education Societies and Sabbath Schools; and never thinks of either without thinking of the teacher whom he opposed—of his daughter's improvement—and of his own hopes of immortality.—*Christian Almanack for* 1825

REVIVALS.

To the Editor of the Western Recorder.

DEAR SIR,—Your readers have undoubtedly heard of the revival of religion, which has lately taken place in the town of Moreau, in this state. I trust that the following account of that work of grace will not be uninteresting to them.

The congregation where the revival has taken place, though the houses of worship are in the town of Moreau, is yet partly made up of inhabitants from the town of Northumberland. This congregation was in years past involved in a series of sore difficulties; and in biting and devouring one another, they had been almost "consumed." At one time they were so weak and distracted, that it became a serious question with them, whether the church ought not to be dissolved, and its members united with the neighbouring sister churches; at length, however, it was unanimously resolved to maintain their standing as a church and society.—They obtained the stated preaching of the word half of the time for one year, during which period they grew considerably in union and strength.

When I came to them, in July, 1823, "bone was coming to his bone." They were completely tired of contention, and determined at all events to maintain harmony of feeling, and union of effort; they seemed ready to make one united and vigorous exertion towards building up the cause of Christ among them.

The revival was so small in its beginning, and at first so slow in its progress, that we scarcely know when to date its commencement. A few instances of serious inquiry were known about the first of August; but it was not till some time in October that we dared to say we enjoyed a *Revival* of religion. As the work increased, opposition arose; but this was neither powful nor lasting. Most of the opposers, especially the more influential ones, were soon brought to submit to that Power, against whom they had arrayed themselves. Their temporary opposition seemed to add power to the work; as the inefficient obstacle that is interposed to stop the course of a mighty stream, serves only to accumulate its waters, and increase its force, and is soon seen floating in broken fragments on that very flood which its own opposition had served to augment.

At an early stage of the work, vigorous attempts were made to proselyte young converts to other denominations. Knowing the fatal effects of *controversy* upon a revival, we determined to have nothing to do with it—to answer no arguments, and to deny no representations respecting us, however false. This resolution was in a good degree observed, and it was attended with its desired effect. The work which we feared would decline, went on with unabated power.

In some instances convictions have been most agonizing, and have almost driven the subjects of them to distraction and suicide. In some instances too, the joy succeeding conversion has been so powerful, as for a time to impair the health and reason. Yet, generally speaking, the work though very powerful, was yet, to recur to a former figure, like the slow and silent movement of a deep and mighty stream.

Some time in the month of January, the friends of Zion in Moreau, were requested to attend "general conferences," otherwise called, "union meetings," in the villages of Glen's Falls, Sandy Hill, and Fort Edward. They did so: and these places were soon visited with "times of refreshing from the presence of the Lord." In the two former places, the work, as the public are informed, has been great. But in the latter, a division arose which hindered its progress. Some were of Paul, and some of Apollos, and some of Cephas; consequently few were of Christ. Only a few were there brought to rejoice in the Lord. Yet, from these and the members of the churches of Moreau and Sandy Hill, who resided there, a little church was gathered in the month of March.

Some time in January, the work spread into the Dutch Reformed Church of Northumberland and Saratoga, where its progress was rapid and extensive.

Among those who have been brought from darkness unto life in this revival, are found persons of various ages and characters. Among them are found the child of nine or ten, and the man of three score and ten. In one instance, the grand-mother and grand-daughter of the same name and at the same time, received the Covenant with its baptismal seal. Among the converts are found also, two individuals who had been staunch, systematic Deists. Four or five had been avowed Universalists. Many had been self-righteous moralists, and open opposers—not a few had been licentious profligates, and some had been abandoned drunkards. And although converts from the two latter classes are always very unpromising, yet, these appear thus far, to walk in the fear of the Lord.

The revival prevailed very much among the more respectable class of inhabitants. Indeed it appears to have left very few of that class, in their sins. There has therefore, been a considerable accession of strength to the church.—Many of the converts possessing wealth, and talents, and influence; and beginning as they did in the day of their espousals to pray and exhort in public, we may charitably expect them to remain active and useful through the rest of life.

(*To be continued.*)

We gave a short time since some notice of the revival in Salem N. Y. The following extract from a recent number of the Salem Post, contains additional particulars.

The first communion season since the revival commenced has just occurred in both our churches; in Dr. Proudfit's, on the last Sabbath in May, and in Mr. Tomb's on the first Sabbath of the present month; days which will long be held in grateful remembrance by God's people in this town.

About *two hundred new converts* made public profession of their faith, and for the first time approached the table of the Lord. Of these, 146 united themselves with the Presbyterian church, under the pastoral care of Mr. *Tomb*, and about 50 with the Associate Reformed Dutch Church, under Rev. Dr. *Proudfit*. In the latter, 15, and in the former, 60, *adults received the ordinance of Christian Baptism*. A more solemn and affecting scene was never witnessed in Salem Among these subjects of Dvine grace were some of all ages, from the child just entering upon his teens, to the gray headed pilgrim of three score years and ten. Grand parents, children and grand children—three generations came forward at once to dedicate themselves to the Lord, and receive the seal of his covenant. Surely "*This is the Lord's doings, it is marvellous in our eyes.*"

We have received from a correspondent in Jefferson, some particulars respecting the recent revival in that place, Nobleboro' New-Castle, &c. which have not heretofore been published. He represents the fruits of the revival to be nearly as follows:—Added to the Baptist church in Nobleboro,' 85; to the second church, 120; to the churches in Jefferson, mostly to the first, 80; total 285; besides several who now are candidates for baptism. He says, "there has been a revival this spring in the town of St. George, and Elder Ames, the minister in that place, has baptized about 50, and the great work seems increasing. Fifteen have also been recently baptized in Thomaston."

Waterville (Maine) Intelligencer.

At Detroit, (Michigan Territory,) a pleasing work of the Lord is manifested; and many have, of late, been brought from darkness into the marvellous light of the gospel.—*Pitts. Recoder.*

WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 31, 1824.

Hamilton College.—The Annual Commencement at this flourishing Institution, took place on Wednesday, the 25th inst. The exercises, though not long, were uncommonly interesting. The Orations were well written, and characterized by sound sense, and by a forcible, tho' unaffected delivery. A large and respectable audience were assembled on the occasion;—several persons of distinction were present; and the exercises were agreeably diversified by several well executed pieces of sacred music.

The degree of Bachelor of Arts, was conferred on the following gentlemen:—E. D. Maltbie, J. G. Floyd, W. S. Sayre, M. L. Martin, W. Sherer, J. Parker, A. G. Burke, M. Kilborn, G. Spalding, D. McMaster, L. Hull, A. S. Wells, I. Benedict, A. Mahan, C. Hall, G. A. Yeomans, and —— Scott.

The degree of Master of Arts, was conferred upon the following;—S. Dakin, Z. Morse, E. Bennett, D. C. Axtell, C. Orvis, J. Goodwin, and O. Catlin.

The honorary degree of Doctor of Divinity, was conferred upon Professor Proudfit, of Union College.

The College Library has lately been augmented by a considerable accession of valuable books, chiefly imported from Europe. The Philosophical Apparatus has been enlarged, and appropriations have been made which will shortly render it sufficiently perfect for all the purposes of the Institution. A new College edifice has not long since been completed, which, with the other edifices, will furnish excellent accommodations for the increasing numbers of Students.

The Geneva Agency.—In noticing the Report of the United Domestic Missionary Society a short time since, we were not a little surprised to find two 00 credited to the Geneva agency. One of the members of the agency has since furnished us with an explanation, from which it appears that the regular returns had been made to New-York in due season; that they were afterwards accidentally mislaid, and eventually published in an appendix. They shall appear in our next.

Missionary Society of the county of Rensselaer.—This Society is Auxiliary to the United Domestic Missionary Society. It was, formed on the 4th of July, 1823, after the religious celebration of the day, by a few persons in the city of Troy. It appears from their first Report, issued a short time since, that the receipts of the

Society have amounted to $471 61, and that the disbursments have been nearly equal to the same amount. Two Missionaries have been employed with success. Mr. N. Hoit, a licentiate of the Presbytery of Albany, was employed for a considerable time in the city of Troy and its suburbs, and in the out-works and the two principal factories in the vicinity. Our readers will probably recollect the revival which was mentioned some time since in the *cotton* factory. The number of hopeful conversions is stated to be 56, of whom 21 were heads of families, and this, in a small factory village.

Mr. J. S. Pulcifer, was employed by the Board to visit the several towns and Societies in the county, to inquire minutely into their religious necessities: and from his report it appears that much assistance will be required in many places before the inhabitants can be furnished with regular preaching.

An Object Accomplished.—We mentioned some time since, that the Society Islands had declared themselves independent of Great Britain. It appears that the Missionary establishments have no longer any need of assistance—the sums contributed on the islands being sufficient for the purposes required. Notwithstanding the Missions were undertaken under unfavourable circumstances, a period of about 30 years' labour has thus been crowned by Providence with complete success.

Tracts for Schools.—The Superintendent of common schools in this state, has addressed a circular letter at the request of the N. Y. State Tract Society, to the Commissioners and Inspectors of schools, recommending tracts as a substitute for the English Readers now in use.

"I am perfectly satisfied," he says, "that a judicious selection of tracts in common schools, not only on account of their moral tendency, but for the simplicity of their style, and the classical taste they generally exhibit, will essentially promote the great ends of education. These tracts, combining *the agreeable and the useful*, possess many attractions; and, from their novelty and variety, are calculated to make strong and lasting impressions on the youthful mind, which, in time, will produce the most happy effects."

The Committee of the N. York Society, having been thus encouraged, have sent the document exhibiting their success, to 17 Tract Societies in different states of the Union; to England, Scotland, and Ireland, and to 31 Tract Societies on the Continent of Europe.

In this state, it appears that their are 686 towns, 7372 Common Schools, and 402,034 scholars.

The Cincinnati (Ohio) Bible and Tract Society. The object of this society is to supply those engaged on the Rivers with religious reading, and its members are considerably extending its operations. Cases containing each a Bible, and a volume made up of a single copy of 50 different tracts, together with an assortment of unbound Tracts, have been placed in the Steam-Boats which navigate the Mississippi. This is certainly a worthy project.

A communication from "C. L. I." contained in our last columns to-day, will be read with much satisfaction. We should be gratified to hear oftener from the writer.

For the Western Recorder.

Mr. Editor.—I have been thinking for some time past, that the practice of tolling the bell during the funeral processions in this Village, ought to be discontinued. It has often happened that sick persons in the vicinity of the Church, have been seriously injured by this means, and a recent instance of this kind has just come to my knowledge. I admit that in thinly settled villages the custom is proper, and that there is a solemnity attached to it which ought never to be violated: yet in cities and populous villages, the case is very different. The frequency of the scene, together with the noise and bustle of business necessarily going forward at the same time, destroys in the majority of minds, all those peculiar associations that should be attached to the ceremony, while those persons who live in the vicinity of the church, are often seriously incommoded. This practice has been entirely abandoned in all our principal cities; and it really appears to me, that in a village so city-like as this, it ought not to be continued without some kind of restrictions. At least, this is the opinion of

MANY VILLAGERS.

Religious Intelligence.

CHEROKEE MISSION.

It appears from the last Missionary Herald, that the American Board had for some time been contemplating a new arrangement as to the location, &c. of Missionaries, by which the number of persons residing at Brainerd, was to be lessened for the purpose of expending more Missionary labour at the smaller stations. In the late tour of the Corresponding Secretary, the following arrangement was made;—viz:

Mr. Hoyt and Mr. Ellis, to reside at Willstown.

Mr. Chamberlain's family to reside at Willstown. He will be principally employed himself as an evangelist, in making the circuit of the Cherokee nation.

Mr. Potter and Mr. Butrick, to spend some part of their time, alternately, in evangelical labours at Brainerd, and in the vicinity.

Mr. J. C. Elsworth to return to Brainerd, and his place at Haweis to be supplied by his brother, Mr. Frederick Elsworth.

Dr. Butler, to reside at Creekpath and teach the school there.

Messrs. Dean, Parker, Blunt and Hemmingway, to remain at Brainerd.

Mr. Hall, to remain at Carmel, and Mr. Proctor at Hightower.

Mr. Vail and Mr. Holland, to reside at a new station, about twenty-five miles N. E. of Brainerd.

Mr Elsworth, will teach the boys' school and superintend the secular concerns at Brainerd:—and Miss Sawyer, will teach the girls' school.

CHOCTAW MISSION.

Miss Burnham, teacher of the Indian girls' school at Mayhew, lately furnished by request of the Corresponding Secretary of the American Board, an account of the girls under her charge, which was published in the Missionary Herald for August. The following extracts, contain pleasing evidence of the great importance of such schools.

"It has been interesting to witness the affection, which the parents and children have manifested towards each other. One who entered the school in Dec. 1822, and was named *Mary Reed*, would be almost inconsolable when her parents left her; and would, for some time, go and sleep alone, where her mother had slept, (notwithstanding it was very cold,) rather than sleep with her associates.

Hannah Franklin Bradshaw had been in school but a few weeks, when the following incident occurred. Some little cakes were received in a box from the north. Two of the cakes were distributed amongst 26 girls. Each took her share, and appeared very happy, until Hannah, with tears running down her cheeks, handed her mouthful of cake to the one who gave it to her. Inquiry was made if she was sick? "No." What troubles you? "I have a little sister at home and she has no cake; I dont want to eat cake when my sister has none." On being told that her sister should have something, when opportunity presented, she concluded to retain her portion.

Frutilla Townsley, the "little sister" referred to in the preceding paragraph, is now at school, has learned her letters, and appears to be a bright girl. When she arrived, Hannah did not at first know her; but, after looking at her attentively some time, went to her with hasty steps, took her hand and they both wept, manifesting all that affection and sensibility of heart, which those in more advanced years, and of a more refined education are capable of. One evening after returning from prayer-meeting, I heard Hannah repeating the Lord's prayer, for Frutilla to repeat after her.

Nov. 5. Evening. "The girls while at work, were coversing in their own language, and were desired to speak English. One of them, who could speak but very little English, requested that the one who was talking, might go through with what she had to say; for she was interpreting the hymn that they had been repeating about the crucifixion and ascension of our Saviour. When the youthful interpreter had done, she took the Bible, and selected some appropriate passage of Scripture, and read to the other children, about Christ's being crowned with thorns and crucified, his rising again from the dead and saying to his disciples, "Go into all the world, and preach the gospel to every creature:" and added, that this was the reason missionaries came hither. Then she took Emerson's catechism, and turned to the place where Christ was represented as being crucified between the two thieves, and said one of the thieves repented of his sins. Then showing the picture to her instructress, she said, "Which of the theives became good? I think it was one on the right hand."

Nov. 18. "One of the girls complained, that another had spoken improperly to her. The teacher inquired what was to be done, if such large scholars set such an example for the others. (The girls were 9 and 10 years old.) One immediately said, "Please to forgive them, Miss Burnham." "Will that do? And suffer them to go on in this way?" She thought not. Inquiry was made of several others, what it was best to do. The reply was, "We do not know; the teacher knows best." Shall each of them have a discredit mark?" To that a number assented. It was then inquired of the offending parties, if they would forgive each other. One chose that the other should have discredit. The teacher said no more; and one of the girls observed, "If we do not forgive each other, our Heavenly Father will not forgive us." Then she explained the meaning of the petition—"forgive us our debts as we forgive our debtors," in Choctaw, to the unforgiving one; to which the greatest attention was paid by the whole school.

"No one can have an idea how interesting such scenes are, unless they could be placed in the midst of the circle, see the fixed attention, and observe their inquiring minds.

"When it was told the children, that if they should repent of their sins, and love God, they would go to heaven, where they would be happy and never feel any more pain—never be sorry or cry any more, one of the dear children inquired, "If you should go to heaven and see all of us go to hell, should you not be sorry?"

Dec. 26.—"The girls were disposed to make many serious inquiries, and many anxious remarks. One said, "When I go to breakfast, my heart feels so bad that I can't eat:"—Another, "I think so much about my soul, that I can't sleep. When I go away alone, I kneel down to pray; the tears come, my heart feels so bad."—One in broken English, said to her instructress, "Isn't the Bible a sort of friend to you?" "My mother, when she has been here, has heard the girls say the Lord's Prayer so much, that she has most learned it." "My mother could almost say the Lord's Prayer when I came away; she loves to hear about God. I used to tell her a great deal." "My family all bad. Miss B. you must tell us about these things every day.—I forget."

"At one time, when a number were deprived of their books for not using them well, they became uneasy, and said to their instructress, "You have told us it was wicked to be idle."—After having been visited repeatedly by persons from different parts of the country, who expressed their surprise that the scholars had made such proficiency in so short a time, the girls became surprised in their turn, and a number inquired, "What makes every body talk so? Do people think we can't learn?"

PRESBYTERIAN EDUCATION SOCIETY.

From the last Report of the Presbyterian Education Society, it appears that the society at present contains twenty Auxiliaries, sixteen of which have had under their charge, the past year, eighty-six young men, in different stages of education, preparing for the gospel ministry. From the other four auxiliaries, reports had not been received at the time the General Report was published. The preceding year, they had under their patronage seventeen beneficiaries:—which number, supposing it to have continued the same, would make the whole number of beneficiaries 103. The amount of receipts during the year, may be stated at more than $7,000.

LONDON MAY MEETINGS.

The Northampton Oracle gives the following condensed view of the late Anniversary meetings in London.

The Irish Society of London,

Have taught, and circulated books among more than 2,000,000 of the Irish nation.

Wesleyan Missionary Society,

Occupy more than 120 stations—missionaries, 167—converts, 31,000—advance on receipts of the last year, more than $18,000.

Church Missionary Society,

Has an increase of its funds from the last report, but suffers from divisions among the churches.

British and Foreign Bible Society,

Have issued the last year 123,197 Bibles, 107,298 testaments, and in the 20 years of its existence has circulated more than 4,200,000 copies of the scriptures.

Prayer-Book and Homily Society,

Have circulated 9,245 prayer-books, homilies and psalters.

London Jew's Society,

The school now consists of 33 males, and 46 females: the society have issued this year 9,559 copies of the scriptures, and more than 230,000 tracts.

London Hibernian Society.

Now supports 653 schools, having 61,387 scholars:—2,005 bibles, and 14,297 testaments have been distributed in the schools.

British and Foreign School Society,

Have established schools in every part of Europe and in South America.

Sunday School Union,

Schools 7,537, teachers 74,614, scholars 812,305

Naval and Military Bible Society,

Have issued more than 42,000 copies of the scriptures.

London Missionary Society,

Have received a large increase to their funds the last year, and are extending their benevolence "to the ends of the world."

Continental Society,

Now employ 20 ministers among the protestant Christians in continental Europe.

Port of London Seamen's Society

Have distributed many books and tracts among the sailors and support the "Floating chapel in the Thames.

Irish Evangelical Society.

Have a theological academy in Dublin, where native teachers in the vernacular tongue are prepared for missionary labours among their countrymen.

"HIS HOLINESS, THE POPE,"

Has been pleased, of his own free motion, to condemn Bible Societies, as very pernicious and dangeroas associations. Below is an extract from his circular, or *demi-bull*, on the subject.—*Bost. Tel.*

"What shall I say more? The iniquity of our enemies has so increased, that besides the deluge of pernicious books, contrary to the faith, it even goes so far as to convert to the detriment of religion the Holy Scriptures, which have been given us from above for the general edification.

"You are not ignorant, my venerable brethren," says his Holiness, "that a society, commonly called a Bible Society, is audaciously spreading through the earth, and that in contempt of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, it endeavours with all its power, and by every means, to translate or rather to corrupt the Holy Scriptures into the vulgar tongues of all nations; which gives just reason to fear, that in all the translations, the same thing may happen which has happened with regard to those already known; namely, that we may there find a bad interpretation, and instead of the gospel of Christ, the gospel of men, or what is worse, the gospel of the devil!"

SUMMARY.

Bethel Meetings have lately been established at Hartford, Con. A large and convenient room is provided, and regular religious services are performed on the Sabbath. On these occasions, the room has been filled by a devout and attentive audience consisting almost exclusively of Sailors.

Mission to the Musquito Shore.—In London, on the 6th May, Mr. *John Fleming*, a Baptist, was set apart for the missionary service, destined to commence a mission at the Musquito Shore in connexion with that which has been already established at Balize, in the Bay of Honduras. For this last port, he sailed in the ship *Ocean* on the 12th of the same month.

Presbytery of Indiana.—A Presbytery has been recently formed in Indiana, comprising the whole State, west of a line running due north from the mouth of Kentucky River. *Thirty one* organized churches belong to the Presbytery, with but *seven* ministers, although there is a prospect of increasing their number soon. A missionary society is formed, called "The Missionary Society of Indiana." Its objects are to encourage every vacant congregation, to raise money by subscription where no church is formed, and to furnish missionaries to every place where support can be obtained.

The New-England Conference of the Methodist Episcopal Church, at their late session at Barnard, Vt. passed the following resolutions:—

Boston Telegraph.

"*Resolved*, That, while we pledge ourselves to use our exertions by a strict attention to doctrine and discipline to promote the great end of holiness in the Church, we will set apart and observe, the *first Friday in every month as a day of fasting and prayer to Almighty God*, that He would succeed us in our endeavours, and bless us with a general revival of religion; and especially with a gracious and general work of perfect love in the ministry and membership."

Methodist Mission at Grand River.—Two Methodist missionaries, Demorset and Heyland, have established thirty preaching places in this region, each of which they supply once in two weeks. The circuit extends 300 miles. "The readiness of the people to hear, and their friendship and gratitude are highly pleasing."

Methodist Missionary Society.—The Missionary Society of the Methodist Episcopal Church in the United States, was formed in April, 1819. From their last Report, we learn, that, during the four years of its existence, it has received from annual subscribers, $850; donations, $1643,57; life subscribers, $909,50; collections, $1074,16 1-2; auxiliaries, $9984,01; interest on money lent, $305:—Total, $14,716:24 1-2.—The expenditures for the same time have been, incidental expenses, $557,78 3-4; support of Missions, $10,453:62:—Total, $11,011:40 3-4. Balance in hand, $3,704:83 3-4 cents.—*F. Vis.*

Emigration to Hayti.—The Agent of the Society for promoting the emigration of free coloured people to Hayti, has concluded a contract with Mr. Porter, for the conveyance of one hundred emigrants to Hayti, on board the brig De Witt Clinton, a superior vessel only six months old, and upwards of 300 tons burthen.

A meeting of the coloured people of Carlisle, (Pa.) was held on the 19th ult. and the proposals of President Boyer were unanimously approved of. A committee was appointed to devise measures to promote the emigration of people of colour according to the proposed plan.

An Auxiliary *Colonization Society* was formed at Hartford, Ct. on the 12th inst;

Schools for Coloured Youth.—A school for the education of coloured youth in the higher branches of an English education, has been recently established in the city of New-York, and is now in successful operation.

Ebenezer R. Dexter, Esq. who lately died in Providence (without issue) has left the whole of his real and personal estate, with the exception of a few small legacies, to the town of Providence, for the benevolent purpose of erecting an asylum, and supporting the poor in a way that shall meliorate their condition. His property is estimated to be worth about $60,000.—*Gaz.*

Liberality.—The Baron de Campagne, of Pfefficon, in Switzerland, has remitted $300 to Jeremiah Evarts, Esq. of Boston, and has directed $200 of this sum to be presented to the missionaries in the Sandwich Islands, and $100 to the American Education Society. The former donations of the Baron to the American Board amount to $876, making a total of nearly $1200 contributed by a Swiss nobleman for the support of Christian enterprises in this country.—*New-York Observer.*

DONATIONS

TO THE W. EDUCATION SOCIETY.

The following additions and corrections should be made in the Treasurer's Report for July, 1824: To wit:—

Add: Donation from Ezekiel Williams, *Mt. Vernon*, Cash,		$25 00
" Robert Waterson, mdz. 2; cash, 2;		4 00
" Lewis Benedict, cash,		2 00
" Mrs. Mary Benedict, mdz.		1 00
" Mrs. Deborah Johnson, cash,		1 00
" Mrs. Harriet Sayles,	do.	1 00
" Rev. Calvin Bushnell,	do.	2 00
" Mrs. Polly Bushnell,	do.	2 00
		$38 00

For "Mr." C. Preston, and "Mr." E. Chapin, Whitestown, read *Mrs.* C. Preston, and *Mrs.* E. Chapin,—For "Mr." J. French, Whitestown, read *Mrs.* J. French, and for "paid" Rev. Mr. Brace, read *by* Rev. Mr. Brace.

JNO. BRADISH, *Treasurer.*

August 27, 1824.

ORDAINED,

On the 25th inst. Mr. *Joseph Torrey*, of Salem Mass. over the church and society in Royalton, Vt. At Newburyport, on the 11th inst. Rev. *William Ford*, as colleague pastor of the second Presbyterian Society of that town.—On Thursday, July 15, at Tisbury, West Parish, Martha's Vineyard, (Mass.) Rev. *Jesse Pease*, member of the Baptist church in that place, was ordained to the work of an Evangelist. On the 1st inst. Rev. *Stebbs Christmas*, was ordained to the work of the Gospel ministry, and installed Pastor of the first American Presbyterian Church in Montreal, L. C. by the Rev. Presbytery of New York.

Installed, On the 23d of June, Rev. *Perry Pratt*, over the Church and Society in Geneva, Ashtobula County, Ohio.

POLITICAL.

FOREIGN.

There is very little foreign news of importance at the present time.

The French corps of guards, stationed at Madrid have left that place for France, and a Spanish corps is slowly forming to supply their place.

The slave trade is now carried on with the Spaniards, with unusual activity. Eleven fast sailing vessels were fitting out at Havana on the 8th ult., and several hundred slaves had lately arrived.

Rumors of the defeat of the Turks in two late engagements with the Greeks, have been some time afloat, and at length they appear to be confirmed. In one of these engagements the Turks are said to have lost one of their Pachas, and 10,000 men.

Russia.—The Emperor of Russia has issued a Ukase to the effect, that no Russian functionary shall publish, without special permission, any work in any language whatever, which treats of the domestic or foreign affairs of the empire.

It is said the Imperial Autocrat would honour the southern provinces of his vast empire with his presence, and extend his tour to Astrachan and the Caucasus. The Vienna papers contradict the reports of another interview between Francis and Alexander.

The London Courier of the 9th July, contains an article "from the Prussian Dutchy of Saxony," which says; "one of the most important events in the affairs of the Evangelical Churches of the kingdom, and in the history of the Protestant religion in general, is the new common prayer-book, which originated with his majesty himself." The King has lately caused a new edition to be published, in which some passages are altered, and a great number of verses added from the Bible, and prayers which may be used alternately with the formulary in the Liturgy. The minister for ecclesiastical affairs notified these changes, and his majesty's pleasure respecting the new book.

Lord Byron.—The body of Lord Byron had reached England and was lying in state.

Two hundred and fifty students had lately been expelled from the University of Halle.

Late News from Peru.—We were yesterday favoured with a Panama Gazette of the 3d of June, which contains an official account of the following important occurrence.

Gen. Olaneta, with a large division of troops in Upper Peru, after having defeated and captured Gen. Cartala, who had followed him with an equal force, had joined the Chilian forces and declared in favour of liberty and independence. This event is considered as decisive of the fate of South America; it took place early in May.

Letters from Guaquil of the 28th of May, received here yesterday, confirm the above intelligence.—*N. Y. Mercantile Adv.*

Iturbide, it appears, has arrived at Mexico. Some accounts say that four of the provinces have declared in his favour—others that he has been assassinated: but the latter seems improbable.

Gold.—The inhabitants of Aruba, one of the West India islands under the government of the Dutch, are represented as all employed in digging gold which has been found already to the amount of $150,000. One large piece has been found which weighs 32lbs. 8oz. and several others weighing from 14 to 16lbs. have been dug up.

DOMESTIC.

La Fayette.—Our readers will ere this, have heard of the arrival of General La Fayette.—His arrival was announced on Sunday morning the 15th inst. at 7 o'clock, by a signal from Fort Tompkins, on Staten Island. He embarked at the latter place; spent the Sabbath at the seat of Vice Prest. Tompkins, and on Monday made his entrance into New-York, amidst the greetings of her citizens. He was attended on his way, by a deputation from the city, and by vessels and steam boats laden with anxious spectators. He was saluted with frequent discharges of artillery; a stair carpet had been prepared for his landing, and flowers and festoons had been put in liberal requisition for the occasion. His feelings in relation to these and the many subsequent marks of gratitude and respect, as connected with his recollection of past scenes, are expressed in the following Address which he gave, in answer to one that had been presented to him by the city corporation.

Sir,

While I am so affectionately received by the citizens of New-York, and their worthy representatives, I feel myself overwhelmed with inexpressible emotions. The sight of the American shore, after so long an absence, the recollection of the many respected friends and dear companions no more to be found on this land, the pleasure to recognise those who have survived, this immense concourse of a free republican population who so kindly welcome me, the admirable appearance of the troops, the presence of a corps of the National Navy, have excited sentiments to which no human language can be adequate. You have been pleased, sir, to allude to the happiest times, the unalloyed enjoyments of my public life; it is the pride of my heart to have been one of the earliest adopted sons of America; I am proud also to add, that upwards of forty years ago I have been particularly honoured with the freedom of this city. I beg you, Mr. Mayor, I beg you, gentlemen, to accept yourselves, and to transmit to the citizens of New-York, the homage of my profound and everlasting gratitude, devotion and respect.

The General and his son, were then introduced to the members of the common council individually. The General, attended by the common council and a number of the military and naval officers who accompanied him, then retired from the common council chamber to the platform in front of the City Hall, where he received the marching salute from the troops.—They then retired to the portrait room in the hall, where refreshments were provided, and where the officers of artillery who had been on duty, and a number of citizens were presented to him. The common council then attended him to the city hotel, where rooms had been fitted up for his reception, where they dined together. In giving the above account we are aware that to those who witnessed the scene, it will appear cold and inanimate. The picture must want that life and interest which warmed the bosoms of the participators, when they reflected to whom these honours were given—that it was to a man, who in his youth devoted his life and fortune to the cause of our country—who willingly shed his blood in the acquirement of its independence, and through all the desponding scenes of the revolution, never forsook the side of his and our country's father, the beloved Washington.

The General left N. York, on the 20th instant, for Boston, in a conveyance furnished at the expense of the city corporation. On his way through Connecticut, he was every where met by the greetings of the inhabitants, and in Boston he was received with the most enthusiastic demonstrations of gratitude and respect. Even the young pupils of the common schools, 2,500 in number, were called out on the occasion, each furnished with a small picture of the General, suspended by a piece of silk ribbon. The Gen. was present at the late Commencement in Cambridge. He was expected at Albany we learn, last evening, from which place he goes next to Philadelphia.

DIED.—On Monday evening the 23d inst. of the Croup, Helen L. daughter of Alexander Seymour Esq. Merchant of this village, in the third year of her age.—A few days since, very suddenly at Rochester, Genesee Co. Roswell Hart Esq. Merchant, formerly from Clinton, in this county.

At Bridgewater, on Monday, the 16th inst. after a short sickness, Charles Andrew Hull, son of Dr. Laurens Hull.

Death of the Queen of the Sandwich Islands!

The death of Her Majesty Tamehamalu, consort of His Majesty Tamehameha, the second King of the Sandwich Islands, took place on the 8th of July. Her Majesty was quite sensible and composed. His majesty took his last farewell about ten o'clock in the morning, previously to which she informed him that she was sensible she was dying, and was quite resigned. Their separation was truly affecting. The immediate cause of Her Majesty's death was inflammation of the lungs.—*Lon. Courier.*

CLINTON GRAMMAR SCHOOL.

THE next term will commence on Thursday, the 23d of Sept. next, under the instruction of Mr. Isaac Benedict, A. B. whose integrity, faithfulness, and competency are cordially attested by the Trustees and Faculty of Hamilton College. It will be an object of particular regard to give students that thorough, and accurate classical knowledge that is so essential in fitting for College. To promote this object, the school will be visited from time to time by the Trustees of the School, and by the Faculty of College.

The local situation of this institution is not surpassed by any in the Western District. Parents and guardians may be assured of having particular attention paid to the moral conduct of the pupils.

The terms of tuition are, for the Languages, Mathematicks, &c. $4 00 per quarter.
For Geography, Arithmetick, &c. $3 00 per quarter.

By order of the Board of Trustees.
SETH HASTINGS, *Sec'y.*
Clinton, August 27th, 1824.

Just received and for sale, by Merrell & Hastings, at No. 40 Genesee-street, STUART'S SERMONS on the ATONEMENT.
August 31st, 1824.

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.
Utica, August 17, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

A few Sundays since, says a corespondent of the Christian Gazette, a pair of birds visited one of our Churches for a considerable time, during divine service, occasionaly perching upon the window behind the pulpit. My attention was drawn away by the little flutterers, which, for half an hour, "flew round and round" above my head. To borrow the words of a certain traveller, "the subsequent lines found their way into my pocket-book."

What seek ye from the fields of heaven?—
Gay, guiltless pair!—
Ye have no need of prayer—
No secret sins to be forgiven.

Where mortals to their Maker bend,
What seek ye here?—
Can your pure spirits fear
The God ye never could offend?

The crimes for which we come to weep,
Ye never knew;—
Penance is not for you,
Ye wanderers of the "*upper deep.*"

To wake sweet nature's untaught lays,
To you 'tis given:—
Beneath the dome of heaven,
To chirp away a life of praise.

Far, far above o'er lakes and lands,
There spread your wings,
To join the choir that sings
In yon blue dome not rear'd with hands.

To note the consecrated hour,
If ye would stay
Teach me the airy way,
And let me try your envied power.

On upward wings could I but fly
Above the crowd,
I'd bathe in yon bright cloud,
And seek the stars that gem the sky.

Through fields of trackless light to soar,
'Twere heaven indeed,
On nature's charms to feed,
And nature's own great God adore. W.

MUSIC.

Under this head we have leisure at the present time, only to reply to a single inquiry that has been presented to us; viz:—

Is the general failure in vocal enunciation in Church Music, to be attributed chiefly to the difficulties of the art?

This question, we shall not hesitate to answer in the negative. The art, we admit, has its difficulties: but the single circumstance, that it is generally acquired by respectable performers in the *secular department*, shows that it is altogether practicable in the music of the sanctuary. It should however be *systematically inculcated*, and the learner should have sufficient *length of practice* to enable him to *do with entire ease*, what is at first effected with considerable exertion. But here lies the difficulty.—Very few teachers of Psalmody, have ever thought of being systematic in *any thing that relates* to enunciation.—The *time* devoted to instruction, is *too limited*:—And, owing to the want of that religious influence which we have so often alluded to, an influence that might readily be secured, by the united efforts of pious individuals—most of the young pupils in church music, are found too listless to make any proficiency in that which cannot *immediately repay them* in the article of *amusement*.

COMMUNICATIONS.

For the Western Recorder.

THE GRAVE-YARD

At the close of a mild Summer's day, as the sun was just sinking below the horizon, I entered the burying-ground at S—. The contemplations of the mind, at such a time, and at such a place, can scarcely fail of having a salutary influence on the heart. By placing before us the end of all human hopes and enjoyments the mind is better prepared to meet the afflictions, and trials of life, and fortified with the assurance, that there is a hope, for those who trust in the Lord, beyond *that grave*, to which we are fast descending.

Who, can enter the place, surrounced by so many evidences of the mortality of man, without a solemn feeling of awe, pervading his whole soul. But ones feelings must be doubly solemn, when entering a grave-yard in whose bosom are the remains of many that he has known, once animated with life, and whose hearts, once beat as high with hopes of terrestrial happiness as his own has ever done.—Such, were my feelings, as I stood encompassed by the graves of many that a few years before, were my associates on earth; whose lives had passed away like the morning dew, leaving nought save those little mounds, as evidence of their once earthly existence.

Here lay the remains of one, who I had left in the morn of life, in the bloom of health, surrounded by the friends and the companions of her youth, with as reasonable expectations of future days, and future happiness, as any of those, who are now floating carelessly, down the stream of life. Possessing all that was amiable, all that could endear her to her friends; she was yet taken from us. In a few weeks I followed her to the silent tomb. But to her, death had been robbed of all his terrors; she had made her peace with God, and she sank into the arms of death, with the assurance of rising to a glorious immortality.

There lay one who, to the endearing title of wife, had scarce added that of mother, when, as the smiles of infancy had served to render life doubly dear, death executed his mandate, and the parent was called to part with all her new raised hopes, and all her fond anticipations. Oh! if one dispensation of providence, calls for a greater display of Christian resignation than another, it is such an one as this.

Yonder tomb-stone, marks the grave, of the once gay, and inconsiderate Florio. He had just entered on the scenes of manhood, had been endowed with talents and fortune, was fast rising to honours and distinctions in life—flattered and admired by all. To him the world had presented nought but its brightest prospects, and not until the hour of death, was he taught the vanity of earthly happiness. But he learnt, alas! too late, that he had neglected the eternal welfare of his soul—that soul too, in comparison with which, all the honours, and the wealth of this world were but as dross.

By his side, reposes the remains of one, on whom the hand of affliction had been heavily laid: Deprived in infancy of a parent's care, he was cast upon the charity, of a cold, unfeeling world. But He, who is a father to the fatherless, heard his cry, and preserved him to riper years of maturity, then called him to himself, there to join with the redeemed, in those ascriptions of praise, in which he so much delighted while on earth.

There lies the infant:—

"Whose all of life, a rosy ray,
"Blushed into dawn, and passed away,"

teaching its parents, the uncertainty of earthly hopes, and bidding them to place their affections above.

Here repose alike, those who had hoary locks, and those who had just entered the morning of life. "Here the wicked cease from troubling, here the weary are at rest, here the prisoners rest together, they hear not the voice of the oppressor. The small and the great, are here, and the servant is free from his master."

C. L.

STATISTICS.

For the Western Recorder.

Mr. Hastings: Sir,—I have read with interest a piece in your paper, entitled "Result of Observations, &c." Though the writer is in the main very correct, yet I have discovered some few errors, which it may not be improper for you to notice, and I would take the liberty also to communicate some additional information.

Of Adams North Society, and Smithville, it is said, that they have preaching one half the time each; it ought to have been said, that they have settled minister. It is said of North Adams, that they meet in a schoolhouse; it ought to have been said, that they have a meeting-house. Daniel *Hall*, and not Daniel *Hale*, is Secretary. The population of Rutland, and Watertown, I think are misplaced, only the village of Watertown contains 2000 inhabitants; but not having the census before me, I will not be positive.

There are two towns in Jefferson County which are not mentioned, (viz.) Hounsfield and Lorrain. Sackets-Harbour is in the town of Hounsfield. They have a meeting-house, and Rev. Mr. Snowdon has been their stated minister for a considerable time, though I think he was never installed as their pastor. A part of North Adams society is also in Hounsfield.

In Lorrain, is a small Congregational church; Rev. Mr. Bliss is their pastor and resides among them; but, for want of support, labours much of his time in other places. Whether there are any Auxiliaries in these towns, I am not able to say.

In Turin, (Lewis County,) since your article was written, the church have united with the Presbytery of St. Lawrence, and have been organized on the Presbyterian plan, and if they should not unite with Leyden, they will need assistance. An Auxiliary might be formed there to advantage.

Smithville, August 9, 1824. H. C. L.

Result of Observations, &c.

(*Continued from page* 68.)

County of Madison.—Population by the last census 32,208: 13 Presbyterian and Congregational churches, 3 Pastors: number of communicants, about 960: 2 Missionaries, employed by the Domestic Missionary Society, Rev. Mr. Johnson, and Mr. Morse one half the time in this county, and the remaining in Chenango.

Cazenovia.—Population, 4,000; Church, 250; they have a pastor; there are 2 Baptist Societies, and some Methodists. Auxiliary; no returns.

De Ruyter.—Population, 1214: Church, 25; males, 6; destitute; raise for preaching $100; divided in sentiment; Friends, and different kind of Baptists. Auxiliary; Sylvester Aylesworth, Sec.

Eaton.—Population, 3,121; Church, 70; males, 18; they have a meeting house:—raise for preaching from 300 to $350:—There are 2 Baptist churches in this town. Auxiliary; Daniel Newcombe, Treas. Alexander Simson, Esq. Sec.

Georgetown.—Population, 820; Church, 40; about thirty families attend public worship; have raised for preaching $150;—this year are building a meeting house. Domestic Missionary Society allows this place, this year, $75. Auxiliary; Wm. Paine, Pres. Epaphroditus Whitmore, Treas.—John Brown, Sec.

Hamilton.—Population 2631: Church, between 40 and 50; have a house of worship: raise for preaching $200: supplied one half of the time. There is a large Baptist Society in this town; also a meeting house and seminary.

Lebanon.—Population 1940; Church, 80; have a house of worship; can raise $300 or more; are supplied one half the time. Auxiliary, J. Thayer, P. M. Sec.

Lenox.—Population 3360; 2 societies; Lenox first society; church about 100;—have a meeting house and pastor; there has been much religious excitement among the people of late; the Methodists are numerous. Lenox 2nd society, near Onondaga lake; church 120: vacant; assemble in a large school house; congregation on the Sabbath 300; are nearly or quite able to support preaching.

Madison.—Population 2420; Church, about 200; vacant; are able to support preaching; A Baptist and a Universalian society in the town.

Nelson.—Population, 2324: Church, 20; males, 6; they have a meeting house; can raise $200: Baptist society in the south part of the town. Auxiliary, Jeremiah Whipple Jun. Sec. and Treas.

Smithfield.—Population 3338; Church, 130; they have a pastor; there are several Baptist societies in the limits of this town.

Sullivan.—Population, 2982; 2 societies, First Church near Chiteningo rapids;—destitute; church, 34; can raise $100;—Auxiliary formed.

Second Church, rising of 50; meet in two places; congregation on the Sabbath 200 or more; there has been considerable religious excitement the winter past, in the congregation; raise for preaching $300.—the United Domestic Missionary Society allow this place $100. Auxiliary; Dea. Benjamin Hibbard, Pres. John Gastin Sec.

Herkimer County.—Population, 31,-000; 11 Presbyterian and Congregational Churches, about 660 communicants; 4 or 5 Dutch Reformed, and one or two small Lutheran Churches. But one place where they have preaching all the time; 2 Missionaries are employed by the Domestic Missionary Society, Rev. Messrs. Sweezey and Burret.

Columbia.—Population, 2050; only partly supplied; the Dutch and English unite in supporting preaching, and commune together; there are about 80 of the former very regular communicants, and between 30 and 40 of the latter. At present, religion is in a low state: a good house of worship; have for raised two-thirds of the time $300; are abundantly able to support preaching; few of other denominations.

Danube.—Population, 3,000; 3 organized societies, belonging to the Dutch Reformed; in all about 100 communicants; religion in a low state, they have a minister 2 small Presbyterian churches, 8 members each; can raise for support $100.

Fairfield.—Population, 2600; Church, 44; are supplied one half the time: assemble in the academy; congregation on the Sabbath 300: there is an Episcopal Society and church; also a Baptist Society. Auxiliary; Anstiss Chassel, Sec. Abby Smith, Treas. forwarded $18 to the Treas.

Herkimer.—Population, 3055; 2 societies, one at the village, the other at Little-Falls.

Herkimer; church, between 30 and 40; have been destitute; There and German Flats, a population of between 5 and 6,000; there is but one stated preacher, who most generally preaches in the Dutch language, which can interest but a small part of the population.

Little-Falls; Church 72; males, 24;—about thirty families attend and give their support; raise for preaching from 150 to $200: are supplied one half the time; the United Domestic Missionary Society give this place, and the destitute churches in the neighbourhood, $100. Auxiliary; Catherine Lansing, Pres. Sarah Lockwood, Sec. Sarah Ann Burret, Treas.

Litchfield.—Population in the bounds of the society, 1,000; Church, 70; males, 24; about thirty families attend worship, and give their support; a good house of worship; no permanent supply; can raise for preaching from 180 to $200. There are many Universalists. Auxiliary; John Washburn, Sec.

Norway.—Population 1612; Church, 44; congregation on the Sabbath 200; raise for preaching $230; there are Episcopalians and Baptists. The U. Domestic Missionary Society allow this place $100. Auxiliary: Rev. Samuel Sweezy, Pres. and Sec. Sylvenus Ferris, Treas.

Russia.—Population, 1685; Church, 33; males, 14; 30 families attend and give their support; can raise for preaching from 150 to $200: some open and close communion Baptists. Auxiliary; Isaiah Johnson, Pres. Isaac Betticher, Sec. and Treas.

Salisbury.—Population 1438; Church, between 40 and 50; they have a meeting house; can raise for supporting preaching $200; no permanent supply: some Universalists and few of other denominations.

Warren.—Population, 2013: Church, about 50; meet in two places; can raise for preaching $200; there has been some religious excitement in this place the year past. Auxiliary; Charles Wadsworth, Pres. Jonas Cleland, Esq. Sec. Samuel Coleman Jun. Treas. There is also a Juvenile Auxiliary formed here.

Winfield.—Population, 1752; Church, 200, they have a pastor. Few of other denominations.

Jersey-Field.—Population unknown;—Church 15; males, 6: can raise to support preaching, $50.

SCRIPTURE ILLUSTRATIONS.

The Boston Recorder contains a letter from Mr. Temple, from which we make the following extract relative to St. Paul's shipwreck.

"A few days ago, for the first time, I visited what is here called "St. Paul's Bay," distant from Valletta, the principal city in the Island, about six miles. In reading the account of the Apostle's shipwreck, as it is recorded in the Acts of the apostles, I have always encountered difficulties, which I could not overcome. The difficulty of understanding, on this account, is much greater in our English translation than in the original. In the English, we hear of their 'falling into a place where two seas met;" the original is, "eis topon dithallasson," a place washed on both sides by the sea.—On the N. W. side of St. Paul's Bay, there is a tonge of land extremely rocky, that extends a half mile perhaps, or more into the sea, in a direction from S. W. to N. E. this of course, is washed on both sides, as often as the wind blows from the E. or N. E. which was anciently called Euroclydon, but at present Gregale. The sea, brought in by this wind, dashes upon the point of this torgue of land, is divided and then sweeps along on both its sides. Upon this point the natives say the vessel struck, and its present appearance renders this opinion highly probable to my own mind, though others might think differently. The vessel struck upon the rocks, probably for I saw no sand near the place, and I believe there is none.

Our translation informs us that they discovered "a certain creek with a shore." This language, to me, conveys no idea. A creek without a shore would be a paradox. Who ever saw a creek without two shores? The original is not attended by this difficulty. They discovered, "kolpon de tina echonta aigialon," a certain *gulf* or *bay*, having a shore, or a convenient landing place.—Such in reality, is the bay of St. Paul. It can be distinctly and easily seen from the ocean, that this bay has a good and convenient shore for landing, while many other parts of the Island present to the ocean a bold and appalling shore, where it would be impracticable, if not impossible to land, especially during a storm.

There is a small church standing on the spot where it is said the Apostle gathered the bundle of sticks and put them on the fire, whence the viper came forth and fastened on his hand. A bundle of sticks might easily be gathered now near the same spot, from the branches of fig trees, croob trees, and other small trees, growing within the neighbouring enclosures.

This bay so well answers the description given in the Acts, of the place where Paul was wrecked, that I can entertain no doubt that it is the same. It has certainly all the prominent features of the place, where the pen of inspiration informs us the ship that bore the Apostle was broken in pieces by the violence of the waves. I am not aware that any other place is pointed out in the island, where that remarkable event is supposed to have happened.

If we reflect on the miraculous preservation of the whole company on board, amounting to 276 persons, wrecked in a tremendous storm upon an unknown coast, the preservation of the Apostle from the mortal bite of the viper, and the succeeding miracle which he afterwards wrought in the island, thus exciting universal attention, it seems to me highly probable, and almost certain, that the spot where he was wrecked, would be ever afterwards well known.

The holy Apostle and his shipwrecked companions, have gone, ages ago, to their long home; the vipers, which infested the island, have long since disappeared; but every winter hears still the loud roar of the fierce Euroclydon, and the shores feel the terrible shock of the mountain waves, which it sets in motion:—but alas, though the same wind still blows, and the same ocean roars, the same Gospel which Paul preached is preached here no longer; the same Saviour whom he adored, I fear, is known and adored only by a very few."

MISCELLANEOUS.

THE INQUISITION.

A work entitled *Lettres Normandes*, published in Paris in 1820, contains the following account of a mode of torture practised in the Inquisition at Toledo.

"General Lassale being at Toledo, went to visit the palace of the inquisition; for in Spain, the humility of inquisitors is like that of other monks; it wears a coarse cloak, and dwells in a marble palace. At sight of the instrument of torture, the General, as well as the officers who were with him, was seen to shudder; for it was more horrible than any thing presented by the field of battle. Among these instruments there was one which more particularty fixed the attention of the visitants, by giving the impression of a sort of sacrilege. At the farther end of a subterraneous dungeon near the chair of the inquisitor whose duty it was to interrogate those who were accused of heresy, there was placed in a niche a statue of the Virgin. A golden *halo* surrounded her head, and her drapery descended in silken folds from her shoulders to her feet. In her right hand she held the ancient standard of the kings, and a breast plate was just visible under the folds of her robe. Altogether, the statue resembled Joan of Arc at Orleans. On examining it a little nearer, they perceived that the breast-plate was glistening with a vast number of little knives, and of nails sharpened like needles. The arms of the statue were moveable: and a handle placed behind the partition regulated its motions.—General Lassale gave orders for putting the machine in operation; and the sack of a Polish grenadier was put in the place of the heretic. When the handle was turned, the statue extended its arms and pressed the sack slosely to its breast. When it relaxed its grasp the sack was found to be a perfect seive; it was pierced with a thousand holes, and the knives had entered some lines in depth. Thus the merciful Mary, the mother of the Saviour of men, became in the hands of inquisitors, the bloody instrument of fanaticism; and that nothing might be wanting to this horrible profanation, they called this image by an odious pun, *Our Lady of Sorrows.*

CLERICAL DEVILS.

The following article, which bears internal marks of truth, is a pretty sad comment on the evils of blind fanaticism; and if really true, it is but one among many tricks that the manufacturers of modern miracles have resorted to for sustaining their reputation.

A letter from Barcelona, dated the nineteenth ultimo, gives the following account of the fatal result of an attempt of the Vicar, Curate, and Sacristan, to *play the d——l* with a Constitutionalist:—"A singular occurrence has taken place in a village called Artes, near Hostelrich, about twelve Leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the Curate and requested of him to come and administer the Sacraments.—The curate refused, saying—'Your brother is a Constitutionalist, that is to say, a villain, an impious wretch; an enemy to God and man—He is d——d without mercy, and it is therefore useless for me to confess him.'—'But who told you my brother was d——d?' 'Who told me?' replied the Curate, 'why God, himself.' 'What' cried the astonished Spaniard, 'God has spoken to you!' 'Yes' answered the Curate, with assurance; 'God spoke to me during the sacrifice of the mass, and told me that your brother was d——d to all the devils.' It was in vain that the brother reiterated his entreaties; the Curate was inexorable. A few days after the Constitutionalist died, and the brother returned to the Curate to beg of him to perform the funeral ceremony on the body.—The Curate refused, saying, 'The soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days, you, yourself will meet with the same fate.' The Spaniard, not giving implicit credit to this diabolical visit, watched during the night by the body of his brother, with his pistols loaded. Between 12 and 1 o'clock, a knock was heard at the door, and a voice exclaimed—I command you to open in the name of the living God; open, if not your instant ruin is at hand.' The Spaniard refused to open, and shortly after he saw enter by a window three able bodied devils, covered with skins of wild beasts, having the usual quantity of horns, claws, and spiked tails; who set about carrying off the coffin containing the body.—Upon this the Spaniard fired, and shot one devil dead; the others took to flight; he fired after them, and wounded both, one of whom, died in a few minutes; the other escaped. In the morning when the people went to church, there was no Curate to officiate; and it was shortly after discovered, on examining the two defunct devils, that one was the Curate and the other the Vicar, the wounded devil was the Sacristan, who confessed the whole diabolical proceeding. This case is now before the Criminal Tribunal of Barcelona."

ASKING FOR BREAD.

A father may deny his idle child bread to play with and throw under his feet, but will not refuse his starving child that cries for bread to preserve his life. God can, and will deny him that asks for the Holy Spirit to pride himself with the gifts; but he will not, and cannot refuse the hungry soul that, pinched with his want of grace, humbly, yet vehemently cries, "Lord give me thy Spirit, or else I starve, I die." Christ himself tells us, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13. Nay, these strong cries and earnest prayers for the Spirit, may be a sweet evidence that thou hast him already with thee. Gurnal.

A SMALL MISTAKE.

A venerable minister in the town of H—— preached a sermon on the subject of eternal punishment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavour to draw him into a dispute, with the design of making a jest of him and his doctrine. The wag accordingly went, was introduced to the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, Sir; and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why" replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh if that is all," answered the minister, "there is no dispute between you and *me*. If you turn to Matthew xxv. 46, you will find that the dispute is between you & the *Lord Jesus Christ*; and I advise you to go immediately and settle it with him."

ORIGIN OF THE WORD "LADY."

Formerly, when the affluent lived all the year round at their mansions in the country, the lady of the manor distributed to her poor neighbours, with her own hands, once a week or oftener, a certain quantity of bread, and she was called by them the *Loff day*, that is, in the Saxon, the *bread giver*. These two words were, in time corrupted, and the meaning is as little known as the practice which gives rise to it: yet it is from that hospitable custom that, to this day, the ladies of this country alone serve the meat at their own table.

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